HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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JOSEPH HORACE KIMBALL, Editor.

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ANTI-SLAVERY.

From the Massachusetts Spy.

Texas--Meeting at Worcester.

A meeting of the citizens of Worcester, opposed to the admission of Texas into this Union, was holden in their town hall on Friday evening of last week. It was called in consequence of the strong feeling which had been manifested by some in favor of the annexation, and with a view to a full and free discussion of the question of admission. On a motion that a committee be appointed to consider and report what measures may be proper for the citizens to take in relation to the subject:—

The Hon. Charles Allen remarked, that feeling the object of the meeting, he had come as a citizen to join his fellow-citizens in the discussion of a question of vital importance to the best interests of our common country. The subject of the annexation of Texas has been considerably discussed, but if rightly understood, there could be but one opinion in relation to it, and that decidedly in opposition to such a movement. He was pleased to see that citizens were coming together without distinction of party, to consider the subject, and unite in opposition to a movement so fraught with danger to our liberties; and he hoped that it would not be made a party question, with reference to the present divisions of administration or anti-administration.

The annexation of Texas to the United States has for years been a favorite object with the people of the slaveholding states. A series of able papers appeared in one of the southern prints, several years since, which were ascribed to Thomas H. Benton, advocating such a measure. More recently at a dinner given to Mr. Calhoun and Mr. Preston, in Charleston, S. C., Mr. Calhoun in his speech alluded to Texas, which was answered by a burst of applause; "and his concluding words, on that topic, spoken with deep emotion, that '*Texas must be annexed to the Union!*' were answered with a universal burst of applause, that showed how glowing was the sympathy of the people of South Carolina with the heroes of San Jacinto." The legislature of Mississippi, the present year, unanimously passed resolutions instructing her senators and requesting her representatives in congress to act in favor of the annexation. And we all know with what enthusiasm the news of the Texan victories was received by the southern members of congress, as well as throughout the whole of the southern states.

In view of these indications, it is high time for the people of the other parts of the country to be awake. The question is one of great moment, and should excite a deep interest in the breast of every citizen. Even if there were no immediate danger of the annexation, it is time for us to discuss the subject, and be prepared for action whenever there may be a necessity. In every point of view, the annexation of Texas must be highly dangerous to the perpetuity of our Union. The territory proposed to be added, is large enough to make from six to nine states—and we may as well take the larger number, for if there is not sufficient, it will be easy to take enough more from Mexico, after the way is opened—to make nine states as large as Kentucky. Mr. Jefferson said there was ample territory in our Union in his day to sustain the growth of one hundred generations, and since that time, Louisiana and Florida have been added by purchase, to increase the extent of our overgrown republic. Our population is now sixteen millions, and within twenty-five years will probably be doubled; and if this large territory is added, what will be the importance of New-England to the confederacy? What weight will the wishes and the opinions of little New-England have at the seat of government? At Washington? No—for the seat of government must then be removed from the banks of the Potomac to the banks of the Mississippi, as Washington will be but a frontier place, while the western valley will be the great centre of the nation.

What is Texas, of which so much is said? A province of Mexico. It was settled in this way. In her large territory Mexico had but comparatively few inhabitants, and the government held out inducements for persons from other countries to settle in her dominions. This opportunity was embraced by speculators, who claimed large portions of Texas, to which they had no right, and offered it for sale in various parts of the United States. Several companies were formed, and went to settle in this land of promise. Among these were many of dissolute and worthless character, some of whom were forced to quit their country on account of their crimes. Slavery has for many years been abolished in Mexico, but these settlers contrived to hold as many as they pleased, by simply indenting them as apprentices for 99 years. When the Mexican government attempted to enforce its laws in relation to slavery, the Texans rose in rebellion, declared themselves free and independent, and after a few battles, and some successes, were hastily acknowledged as a free nation by the government of the United States. But Texan independence has not been acknowledged by the Mexican government; but on the contrary, armies are forming, and other active measures are taking to bring into subjection the revolted province. If Texas is annexed to the Union, the arms and treasures of the United States must sustain the war against Mexico. It may be thought her resources are small compared with ours;—but we have seen that an enemy within our own borders, that we have been accustomed to think less of, has caused a vast expense of blood and treasure, and is not yet subdued. Besides, it is to be expected that Mexico will have her allies, among the Indian tribes of the interior; and the idea is by no means chimerical, that the movement might also involve us in a war with some of the nations of Europe. Spain and Great Britian are both deeply interested in this matter, on account of their colonial possessions in the neighborhood. True it is, that in a just cause we need fear no nation on earth; but if the cause be wrong, it would be at least safe to hesitate before we plunge into war. The people of the free states cannot easily be persuaded of the expediency of involving themselves in war for the purpose of restoring slavery in a portion of Mexico.

And who are the people that have settled in Texas, that we are urged to receive to our fraternal embrace? They are wanderers and vagabonds from all parts of the United States. Who is their president? He is well known as one who fled in disgrace from his native state, was long disguised as an Indian, and afterwards in Washington assaulted a member of congress for words spoken in debate, and throughout his whole career has preserved a remarkable consistency of character. And his associates are like unto him. Some, convicts from our state prisons, and others, fugitives from justice. It is usual, when speaking of distinguished statesmen, to inquire at what university they received their education. But in respect to these we must ask, at what *penitentiary* did they graduate? Or, if they have escaped unwhipt of justice, from what prison have they escaped? Such are the leading men with whom we are invited to fraternize. And shall we do it? There can be but one answer from the friends of liberty and good morals.

Why do not all the citizens of the United States think alike on this subject? The reason is at hand. Here is territory enough to form eight or nine states, and if admitted it must be as slave states. The citizens of the slave states have a double purpose in endeavoring to increase their number. It would give them a great preponderance in the councils of the nation, enabling them to govern their northern brethren as they choose; and it would open an immense slave market, which would double the market value of the slaves in the states. In several of the northern slave states, the principal source of profit from slaves has long been in raising them for the more southern markets; and the opening of Texas for their trade would enable them for years longer to carry on this inhuman traffic, which else they would be obliged to give up for some more honest way of gaining a livelihood. This matter, then, is a grand political scheme, worthy the mind of Mr. Calhoun, the great statesman of the south. And the whole south are united and zealous in favor of its prosecution, with a few solitary exceptions, as in the case of Mr. McDuffie.

Mr. A. remarked that the subject of slavery had been considered a delicate matter, not suitable for public discussion; but he thought otherwise. He was free to give his views in relation to it at all times. Free discussion, as Mr. Adams had said, was the only way in which the constitution could be preserved, and the union of the states perpetuated. He was in favor of action by congress only where the constitution gave them power. He did not wish to abridge the constitutional rights of any of the states, but he did not wish to extend and enlarge those rights, where they were inconsistent with the genius of our institutions.

From the Colored American.

Can't Amalgamate.

"No possible contingency can ever break down or weaken the impassable barriers which at present separate the whites from social intercourse with the blacks. Neither education, nor wealth, nor any other means of distinction known to our communities, can elevate blacks to a level with whites, in the United States."—*Amer. Spectator.*

We cannot forbear telling some, as we think, pretty good anecdotes under the above caption and text. Some sixteen or eighteen years ago, there came to the goodly city of New-York a dark mulatto boy, with very short frizzly hair. Not at all remarkable for beauty of face nor symmetry of person. But shrewd and cunning—and with-all *a little roguish.*

This boy for a while got his bread by humble effort, until at length his brain became the seat of daring enterprises. Aided and abetted, probably, by those with more means and experience than himself, he launched out upon ambition's broadest, deepest ocean. Sink or swim became the alternatives. And from thence he boldly and bravely swam.

Even in great Wall street, the seat of the great money changers—and among the lords and aristocrats of the land, he mingled in the first circle, and was found seated in the highest places.

Our hero had but to change a little of his yellow gold and cover his frizzly hair, and amalgamation became smooth and oily.—Even the great sentinels, Colonels Webb and Stone, with their blanket sheets, nor the little intrusive Sun, with all the other satellites, could not discover any reason why the Prince of darkness should not reign.*

But to the text—"Can't Amalgamate."

Our hero has amalgamated respectably, and settled splendidly, as we are informed. We cannot tell how many stories high his house is—but this much we know, *it stands where it ought to stand, and is visited by whom it may be!* The SPANISH gentleman is a man of no small consequence, he emphatically belongs to rank number one. Brethren let us get money enough, and we may be SPANISH too.

If our readers wish to know the philosophy of all this, we can tell them—it needs no spirit of divination. The mystery consists in lands and in houses, in stocks and trade, in mansions and in marble columns, in silver and in gold. In costly equipages, and in splendid furniture, &c. &c.

This, reader, is but one instance out of many which we could relate.—Some sixteen or eighteen years ago, two colored youth were sent to the guardianship of a worthy Quaker gentleman of Philadelphia. These lads were twelve or fifteen years old and rather fair. They remained in the society of their colored friends for a few weeks, until it was ascertained that they had thirty thousand dollars each—in SOLID CHINK.

No sooner was this fact known, than our southern lads disappeared, and our next information of them was by accident, from the Jersey Pines, where one soon died, and the other AMALGAMATED. His sixty thousand dollars, by some process or other had so bleached him as to make him good Jersey currency.—Exotics soon become indigenous in a sandy soil.

Can't Amalgamate—impassable barriers, &c. This is all moonshine—but educate your children, brethren, make them polished and wealthy, and all the blood-hounds of the south, and the cannon of Bunker's hill cannot defend your premsies against invasions. We tremble when we see a fair accomplished colored daughter, who is an heiress, or a wealthy colored son. They are caught away from us with as much voracity as the alligator or the tiger seizes upon his prey.

It is very unfortunate that our best young men suffer themselves to be thus drawn out from the ranks of their brethren. They might with their wealth and superior advantages of education, be exceedingly useful, in elevating the mass of our people, but for that narrow-minded, contemptible predilection for a white skin.

How much better would it have been for our vice president's (Colonel Johnson's,) daughters, to have married colored men, and given to their own people, the advantages of their circumstances, than to have married as they have done. We could name several others who are in our mind's eye, but we forbear.

If colored persons, male or female, by amalgamation with the whites, must be cut off from their own people, we enter our protest against all such connexions.

It may be thought by some, that caution on this subject is unnecessary--we know better than those who entertain such opinions.

* The title by which our hero was known for years in the lower part of the city.

From the Montrose (Pa.) Spectator.

The Texas Question.

A Connecticut paper of 1819 contains the following article, which may throw some light upon the origin and object of the Texian squabble. It is regarded by many, as an unlawful, unjust, and wicked combination, to extend slavery, and to make property at all hazards and at any price; as a conspiracy deeply laid and skilfully executed, by men high in power and by speculators, while the United States was bound, by solemn treaties of peace and friendship, with Spain and Mexico, to invade and conquer the province; and, on the whole, as a hypocritical, selfish, detestable concern. The extract below is evidently in support of this opinion. I wish it to be taken for what it is worth, and no more:

"*Province of Texas.*—It is, perhaps, no longer to be questioned, that preparations are actually on foot, among certain individuals on the western waters, to *aid* the inhabitants of Texas in an effort for *independence.* That this effort will speedily be made, and that it will be completely successful, there is no doubt. The inhabitants of that province are, many of them, American emigrants—possessing all that love of *liberty*, and attachment to country, which is the characteristic of their nation; and of the rest, the greater part have long been convinced, that both their own interest, and the prosperity of the province require a connection with the United States. The general wish is, therefore, for emancipation.

Although *our laws* may not countenance the preparations which are said to be making, yet the sympathies and wishes of our people are, and ought to be, in their favor. * * * If we do not belong to the United States, say they, we belong to no nation. They are, therefore, preparing to cast off the little remains of Spanish authority which exist among them. Their next step will be, to organize a government of their own. *And their ultimate purpose* is, when they have established their independence, *to ask admission into the American Union.*

If such are the sentiments and determination of the people of Texas, it cannot be doubted, that with the help which has been volunteered by their American neighbors, the great work will be of speedy and easy accomplishment. Spain, herself, cannot make even an effort to prevent it; and the Spanish authorities in Mexico, so far from being able to detach any adequate force for that purpose, will find their own power endangered by the hopes which this struggle for freedom will excite among the Mexican people. Indeed, perhaps it is not reckoning too sanguinely on the effects of this measure, to suppose that by the influence of its example, and by the aid which the emancipated people of Texas may afterwards be able to afford their Mexican brethren, it may lead to the entire independence of Mexico, and ultimately to *its union* with the great American family.—*Georgetown Messenger.*"

The past history of Texas is but the fulfilment of the predictions of the foregoing extract. Whether it shall be completely verified, belongs to freemen to decide. It is their interest and duty to look into it. While England is bound by solemn treaties of peace with us, how we would all repel her efforts, should she aid by money and men the Indians, or any other foe! Yet Americans, thus sacredly bound, have done worse with the Mexican republic. And worse things still are threatened, and may yet be performed. Witness the following, which has found its way even to your cotemporaries' columns, from which I quote. It is from a letter, dated New-Orleans, July 2, which speaks for itself as to the aim and object of the Texians and their American coadjutors, and, judging from what has transpired, may be taken as unexaggerated fact:

* * * "I must here repeat, that the Mexicans want another lesson from the Texians; and if they do not *mind their own business*, they will receive a very severe one—as *not less than from ten to twelve thousand desperate and brave men*, who are burning to go to Mexico, are at present kept down by the energetic, *wise* and *pacific* measures of president *Houston.* Of the possibility of collecting and sending to Metamoras this or a greater force, you are well aware; for I believe I have informed you that the *friends of Houston* in *Arkansas, Mississippi, Kentucky, Tennessee, Louisiana and Alabama*, alone have *offered him* twelve thousand men provided with three months' provisions, should he determine to *undertake an expedition against Mexico.*"

What kind of "men" these who are "offered" to Houston by his "friends" are, and who they are "offered" to, the Boston Atlas has given us some information. Among the other precious scoundrels of Texas, *Richard P. Robinson*, "the great unhung," holds an elevated rank. *Bartow*, who after a career of gambling, robbed an Albany bank of more than one hundred thousand dollars, found protection among the congenial spirits of *Texas.* The greatest forgers, the *Rathbuns* and their subordinates, were bound for *Texas*, and with one exception are now there. And thus, go through the whole catalogue of Texian patriots, as rare an association of murderers, theives, blacklegs, desperadoes, and outlaws will be found here as anywhere; and a more amalgamated set of nations, colors, races, tongues and characters cannot be found. A strong party of outlaws from the United States, Mexico, and elsewhere, (Texas being a kind of voluntary Botany bay, a city of refuge from law and justice,) exists, comprising the original settlers and the lovers of Texas for Texas' sake, which strongly opposes connection with both the United States and Mexico. Well may they fear, as they do, that some might suffer for their crimes, or that their associates might not have a handy-hiding place. But the speculators and politicians overrule them, and probably a majority wish to join the United States. May such a minority succeed!

The writer was informed by a son (or nephew) of a Texian consul, that the state of society there was inexpressibly deplorable. There were one or two *ladies* in the whole "nation." Every kind of vice reigned undisturbed. Duelling, &c., were universal. Mob-law, martial-law, and the law of the strongest, were the arbiters of disputes, and the administrators of justice! Goods and produce were extravagantly high, and swindling and speculation at the greatest pitch. There was no day of rest known as such; but those who knew when Sundays came, did their trading, riding, &c., that day; and all kinds of trades were more brisk, and every shop open on the sabbath. He had not sold, or seen, (except in his own store,) a bible in Texas; but fashionable novels were sold, at high prices, in abundance.—My informant was a candid young man, a professor of religion, and is now, I believe, in Texas, although against his wishes, as he was never so shocked and sickened with a people as with those of Texas—and there are, doubtlesss, other valuable citizens: but from the generality of the Texian corps, "Good Lord deliver us!" Out upon such fellows for *neighbors*, for *countrymen*, for *brethren!*

HANCOCK.

Susquehanna Co., July 26, 1837.

Contrast

Between the Mosaic servitude and American Slavery.

MOSAIC.

The Mosaic law regulating servitude had its foundation in generous compassion for the poor; and every one of its provisions is framed with a view to the relief of such; tends to encourage a kind and benevolent disposition in the rich and powerful; and to elevate the character of the poor.

SPECIFICATIONS.

1. Six-ninths of all the servants in Israel were free at the end of six years; and the fiftieth year gave liberty to all. There was no hereditary servitude.

2. Jewish servitude was voluntary, except where it was the penalty annexed to crime.

3. Servants might contend with their masters about their rights; and to despise their cause was reckoned a heinous crime. Job xxxi. 13.

4. The law in Israel granted freedom to a servant who had been cruelly or unreasonably punished. Ex. xxi. 26, 27.

5. Servants in Israel were carefully protected in their domestic relations; so that husbands and wives, parents and children, must not be separated. In case the mother did not get her freedom, as soon as her husband, the children remained with her; and the master was bound to receive him to service again, if he chose to live with them.

6. The law of Moses secured to servants the means of religious instruction and consolation.

7. The law of Moses required every one to love the stranger as himself, and forbade any one to vex or oppress him.

8. If a servant escaped from his master and fled to the land of Israel, the law commanded every one to protect him; and forbade any one to deliver him to his master.

AMERICAN.

The American slave laws had their origin in avarice; and are framed with a view to promote the secular interest of the master, and to produce and foster meanness of spirit in the slave, and a spirit of cruelty and tyranny in the master, and these destroy every generous and noble feeling in both.

SPECIFICATIONS.

1. American slavery is perpetual to the last moment of the slave's earthly existence, and hereditary to all his decendents to the latest posterity.

2. American slavery is involuntary and inflicted for no other crime than having a skin not colored like ours.

3. Slaves can make no contracts, and can have no legal right to any property.—All they have and are, belong to their master.

4. An American slave may be punished at his master's discretion without the means of redress. And the master can transfer the same despotic power to any other person: so that on the side of their oppressors there is power; but they have no comforter.

5. American slaves are entirely unprotected in their domestic relations; so that husbands and wives, parents and children, may be separated at the sovereign will of the master.

6. The operation of the laws in America tends to deprive slaves of religious instruction and consolation; for their whole power is exerted to keep slaves in a state of the lowest ignorance.

7. The American law views every black stranger an enemy and considers him a slave until he proves his freedom.

8. If a slave escape from his master, and flee to any part of the United States, the law forbids any one to protect him; and commands that he be given up to his master.

From the Montrose Spectator.

Texas---No. 1.

It is probable that an attempt will be made, at the extra session of congress, which is to be held in September next, to annex Texas to the United States, and to make that large province an integral part of this republic, and thereby render them equal to the old states in all the privileges, rights, and immunities of our constitution.

The principal reasons which I have heard urged in favor of this measure, have proceeded from the slaveholding states, and are substantially these:

"There is a spirit of opposition to slavery growing up in the free states, which must eventually destroy that institution in this nation"—"No more slaveholding states (except Florida) can ever be added to the Union"—"The slaveholding states are in a large minority now, and the majority of representatives in congress from the free states is rapidly on the increase; other new states will soon be added, from the non-slaveholding territories; and, as the *spirit of opposition* to slavery gathers strength, and the slaveholding states decrease in their relative importance in the nation, this institution must be abolished, unless Texas be added to the slaveholding power"—"It is a rich and fertile country, and will soon make five or six new states; and then slavery is safe, and the control of the government will be in the hands of slaveholders." These are briefly the arguments used in favor of this measure—all founded upon the "dark spirit of slavery."

I am opposed to this measure, for the very reasons that slaveholders urge in their favor. Born in a free state—from my youth in common with nearly every son of New-England, having an utter abhorrence of slavery—I cannot contemplate the annexation of Texas to this Union, upon such grounds, and for such purposes, without feelings of mixed fear, sorrow and indignation.

The hope for my country has been, that, at some day not far distant, the principles of the revolution, of the declaration of independendence, of our pure and holy religion, would prevail, and under their benign influence the captive would be set free, liberty be proclaimed to the oppressed, the scandal and reproach be effaced from our national character, and our citizens would appreciate the just and inalienable rights of their fellow men.

The history of a few past years, has led me to fear that base and sordid selfishness was too strongly fixed in the breasts of our southern brethren, to admit of their yielding to such influences. And yet, I had much to hope from the example of the north, from the sentiments and principles of the non-slaveholding states, and from those moral as well as political (not party) influences which were continually sent down upon the southern slaveholders. The increasing and surpassing prosperity of the north, seemed likely to lead them to examine for the causes; and I doubted not it would be resolved into the perfect freedom of our laboring population; and all these and many other causes have been operating to produce reflection and consideration in the minds of a few at the south. But, of late, such has been the breaking out of the "dark spirit of slavery," that their lips are closed, and their tongue

mute, and no one at the south dare speak of the wrongs of the poor, the oppressed, and the trodden down.

At the north, too, the attempt was made to put down free discussion; and this "dark spirit" sent its baleful influences even to the retired county of Susquehanna, and the friends of equal rights and of the oppressed, for daring, as freemen, to express their own opinions, were treated with contumely, and attempts were made to bring them under the censure of the law, and to render them odious and obnoxious by a presentation in a criminal court. This spirit, dark as the prince from whom it proceeds, demanded, too, a surrender, by the freemen of the north, of the very rights and privileges for which our fathers bled and died, and which we were most sacredly bound, at every hazard, to maintain and perpetuate. It demanded the sacrifice *of the liberty of speech and of the freedom of the press.* That has long been gone in slaveholding states, and never can be regained but by the destruction of slavery. Slavery, like every other species of tyranny, is scourged from the earth, where the tongue and the press are left unfettered. The slaveholders of the south have continued to make efforts to sustain their loved and valued institutions, and they feel, as Mr. Wise declared, that they were in danger. But why in danger?

I am extending this paper too far, and will, if permitted, resume the subject next week. J.

From the Colored American.

West India Emancipation.

On the first instant, our brethren of the "United Anti-Slavery Society," with a large concourse of our fellow-citizens, without distinction of color, celebrated the third Anniversary of British emancipation, in the West Indies.

The day was beautiful;—the God of the universe seemed to smile on all creation. As early as 8 o'clock in the morning, the Broadway hall was thrown open, and the tables spread with petitions to our national and state legislatures, for the complete emancipation of slaves in the district of Columbia, the territories, and in this state; also, against the *admission of Texas into the Union, &c. &c.*

During the day, several thousand persons called, congratulated each other, and signed the petitions. At half-past 7 in the evening, all repaired to BROADWAY TABERNACLE, that unequalled, spacious and elegant sanctuary of God, where three thousand five hundred philanthropists seated themselves, and joined in the festivities. Yes, reader, more than three thousand souls partook of this "feast of fat things," and mingled their hearts and their voices in songs of PRAISE.

The meeting was addressed by Lewis Tappan, Esq., and by the Rev. Messrs James A. Thome, Theodore S. Wright, and Nath'l Colver.

Mr. Thome has lately returned from a visit of inquiry to the British West India Islands. He is furnished with facts and experimental testimony, sufficient to silence the opponents, and refute all the arguments levelled against IMMEDIATE EMANCIPATION.

He has volumes of official testimony, in favor of the emancipated. Their quietness, their industry, their respect for the laws, and their attention to moral improvement and religious duties, in nowise suffer in the comparison with other communities. In the Islands where the emancipation was *immediate*, without the influence of the paralyzing apprentice system, the progress of the emancipated in the cultivation of virtuous habits and intellectual improvement is rapid and promising.

The planters and newly made freemen equally rejoice in that noble act of the British parliament, by which 800,000 freemen sprung into existence, from the horrid chattel system, which had cursed the Islands for ages.

Mr. Thome dwelt on these subjects for nearly an hour, with lucid eloquence and demonstrating argument. Every heart was convinced, and every tongue said AMEN.

The Rev. Mr. Wright then, after a suitable introduction,—expatiated upon the triumph of principle over tyranny and sin, in the British Islands, and on the blessedness and glory which would result in time, and throughout eternity, from this noble act of British legislation.

He also met and ably refuted, the sayings and arguments, (if such they may be called,) of the pro-slavery party, against IMMEDIATE emancipation. Mr. Wright gathered in, and arrayed in glowing eloquence, abundant and convincing arguments and facts, illustrative of the practicability, and duty of IMMEDIATE emancipation.

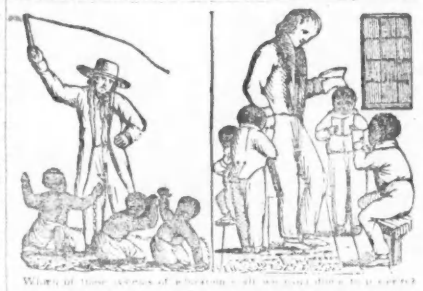
The Rev. Mr. Colver then closed the exercises by a speech of more than an hour. He held the audience in BREATHLESS STILLNESS. His arguments were thunder-bolts—his rebukes and sarcasms, lightning flashes—far more terrible and terrifying, to the slaveholder and his abettors, than those elements which burst and blaze upon western hills.

We saw some of the "*editorial fraternity*," who scribble, as southern despots dictate. They TREMBLED AND QUAILED, in the name of their masters, when the speaker laid hold of their *consciences*, and shook their feeble bodies to annihilation. *We wish all the South had been there.* Could such have been the case, we verily believe, the next rising sun, would have ushered in the Jubilee morning; and two MILLIONS of bleeding slaves, would have stood forth, disenthralled, and redeemed, and our beloved land have been washed and regenerated.

On the blessed and holy occasion, when all hearts seemed knit together and as buoyant as the Eagle on her flight, going up to heaven, a thought, as humiliating to America, as it was glorious to England, threw itself across our minds. It was this—Had republican America remained a colony of Great Britain, the first of August, 1834, would have emancipated every slave, and made us a nation of FREEMEN.

We recollect to have heard the Rev. Dr. Spring say, before the N. Y. Presbytery, that England had done nothing, in comparison with America, in the cause of emancipation. All she has effected, said the Doctor, has been by her SEVENTY-FOURS—by a physical power. But America has emancipated thirteen states, half the Union, by moral influence.

The good Doctor forgot that more than half the slaves in the West Indies were held, either directly, or by mortgage, by non-residents, citizens of England. And that *they themselves*, prosecuted the emancipation system to victory—and at the expense of one hundred millions of dollars. Is there no moral power here? Yes, this British act is big with immortal glory, and our repenting nation shall shortly make her acknowledgements, and bring her offerings to the same consecrated altar.



HERALD OF FREEDOM.

CONCORD: AUGUST 19, 1837.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

YOUNG MEN'S ANTI-SLAVERY CONVENTION.

A Convention of the Young Men of New-Hampshire favorable to the abolition of American slavery and to the full exercise of the rights of freedom, and opposed to the annexation of Texas to these United States, will be holden in the South Church, Concord, on TUESDAY, THE TWENTY SECOND DAY OF AUGUST inst., at 10 A. M., and will probably continue two days. It is hoped that there will be a full representation from all parts of the state—that every society will have its delegates present, and that every town in which there breathes one abolitionist, will not fail to be represented on this important occasion. Several gentlemen from abroad are expected to be present and to take part in the proceedings of the meeting,—but it is to be hoped that the young men of this state will not depend on foreign aid, but will come up in their strength, depending on God and their own energies.

All friends of the cause, whether young men or not, are respectfully invited to attend and sit as corresponding members.

Societies and towns in other states are requested to send delegates.

A meeting of the Committee of Arrangements will be holden at the office of the Herald of Freedom, at 8 o'clock, A. M.

JOS. HORACE KIMBALL,
ELIPHALET W. JACKSON,
MOSES A. CARTLAND,
SAMUEL HOYT,
B. C. SEWALL,
STEPHEN S. FOSTER,
TIMOTHY K. BLAISDELL, } Committee.

All papers friendly to free discussion are respectfully requested to give the above notice one or two insertions.

Great Meeting for the Abolition of the Negro Apprenticeship System.

The Glasgow Chronicle of June 21st contains a full account of a meeting of the inhabitants of that city and vicinity, which was held in Dr. Wardlaw's chapel on the Monday evening previous, to petition Parliament for the immediate and unqualified abolition of the negro apprenticeship system in the British colonies.

The venerable Robert Grahame, Esq., the intimate friend of Lafayette, presided. Among the speakers on the occasion, were Rev. Dr. Wardlaw, Rev. Geo. B. Cheever, the noble representative of American abolitionism, Rev. James McTear, the 'felon' George Thompson and Rev. Mr. Anderson. Dr. Wardlaw spoke on a series of resolutions in which he condemned the apprenticeship as "a sort of middle state, a PURGATORY where the manacled slave was to endure punishment by penal force ere he was prepared to use freedom—a system which had at once galled the poor slave out of the reality of freedom, and shown that the little finger of apprenticeship was thicker than the loins of slavery,"—"a system of guilt by which the legislature had exposed the freedom of the negro to hazard even at the close of the stipulated period." He demanded "the real and perpetual annihilation of the accursed system of British Colonial Slavery, under whatever form, and by whatever ALIAS it may disguise itself."

Rev. Mr. Cheever spoke to the following resolution.

Resolved, "That in the deliberate judgment of this meeting, the abolition of the negro apprenticeship system in the colonies of Great Britian, is intimately connected with the advancement of the emancipation cause in America; believing, as we do, that so long as the system is suffered to exist, the march of freedom in the United states must be proportionably retarded."

Mr. Cheever's remarks are characteristic of his intellect and heart—bold, terse, energetic, eloquent, full of righteous principle—which shrinks and compromises not, and of genuine love which ever labors for the peace which waits on purity. He told John Bull some home-truths, which were kindly received, and spoke of slavery in our country as every American should speak wherever he may be. If possible we will give our readers the whole of his speech next week.

Meanwhile we will only say that we are heartily glad to see this movement. The apprenticeship is an abominable system, a preparation of "penal, purgatorial suffering," as we know by personal observation, and the sooner it is abolished, broken up, annihilated, the better it will be for all.

The State of Roger Williams.

In the Providence Courier of August 1, we find an interesting correspondence between Wm. M. Chace on behalf of the Executive Committee of the Rhode Island Anti-Slavery Society and the several candidates for members of congress from that state, which shows that the free principles which Roger Williams and his followers carried with them into the bleak and wintry but hospitable wilderness, are not yet given up by their descendants. Mr. Chace requested their opinions on the following points:—

1. On the right of congress to abolish slavery and the slave trade in the district of columbia.

2. On the duty of congress to sustain unabridged the right of the people to petition on that subject.

3. On the duty of members of Congress to sustain by their influence and vote the prayer of those who petition for the abolition of slavery in the district.

4. On the annexation of Texas to the Union.

Messrs. Dutee J. Pearce and Jesse Howard are democrats; Messrs. Jos. L. Tillinghast and R. B. Cranston are whigs; and Messrs. Thomas W. Dorr and Dan King the candidates of a new party. Mr. Pearce speaks out boldly like a true democrat, and we commend his principles and example to his political brethren in New-Hampshire. He argues fully with abolitionists on the questions proposed and expresses himself independently and plainly. After quoting that section of the constitution which gives congress "power to exercise exclusive legislation in all cases whatsoever" over the district, he says:—

"I have never been able to reconcile myself to the belief, that *all cases* whatsoever meant any thing less than *all cases*; or that *exclusive legislation* would admit of the idea of a concurrent power of legislation; and I have consequently never been able to question the power of congress to abolish slavery in the district of Columbia."

"Disguise it as you may, slavery is, in the language of some of the most distinguished men in the slave holding states, a moral social, and political evil; and whenever, and wherever it can be abolished, without entailing upon the community an evil, as great, or greater than slavery itself, it ought to be abolished. Unfortunately for us, it exists at this moment in the district of Columbia, in its worst form. *There is no slaveholding state in the Union and perhaps no colony of the European power, where, at this time, its evils are so great:* much has been done within the last forty years for the amelioration of the condition of the slave in every *state* in this Union; but little, very little, in the district of Columbia."

On the annexation of Texas he says:—

"I never would vote the annexation of that state to the United States, slavery at the time being tolerated therein; and as at present advised, I would not vote for the annexation, under any circumstances. When this takes place it must be with a view to the taking of Texas into the Union, as a country out of which one or more states are to be formed, and to be admitted into our confederacy.

I am not prepared to say that this can be done without an infraction of the constitution; and certainly not, without gross injustice to the original states, diminishing their relative force, political power and influence."

Mr. Howard fully grants the *right* of congress to abolish slavery in the district, but more faithful to Van Buren and party than to truth and justice, 'thinks it not expedient' and politic to exercise that right "against the wishes of the people of that district and of the states by which it was ceded. We hope the people will adhere to him no better than he adheres to principles, and that he will be elected 'to stay at home.' He thinks the right of petition should be sustained unabridged, and is "against the annexation of Texas to the United States *under present circumstances.*"

Mr. Tillinghast is plain and straight forward in his reply, and what is better, is *right* on all the points proposed.

Mr. Cranston is against the annexation of Texas, in favor of the unabridged right of petition and believes congress have the power and right to abolish slavery in the district,—but—"whether it would be proper and expedient to exercise the right at this time" he is "unwilling now to decide." He has doubts about the word "immediately"—in short he is worthy to be sent into the camp of whig pro-slavery to balance Mr. Howard in the ranks of democratic pro-slavery. We trust the whig abolitionists of Rhode-Island will do their duty.

Mr. Dorr talks about slavery and the late tyrannic proceedings of congress like one who feels that man has rights which are something more than *abstraction*, and that all unjust infringements of them are to be *immediately* removed. His reply is the ablest and most satisfactory, we think, of the whole.

His brother candidate, Mr. King, is sound on all the points, and expresses his views plainly and succinctly. He will find much in the consciousness of possessing correct principles to lessen the pain of his disappointment, should he fail of being elected.

The candidates for members of congress in New-Hampshire, will talk like these Rhode-Island men some day.

The Exeter News-Letter contains a notice of the Anti-Slavery Almanac for 1838, seasoned as usual with the wit and good humor of its laughter-loving editor, an extract from which "may afford the good people of this state a sample of its fairness and candor, its spirit and truth."

"The frontispiece," says the News-Letter, requires a volume of explanation, if it represents anything more than a man standing before a grog-shop, cutting down the tree of slavery, while a couple of fellows in the back ground, apparently under the influence of spirit whose name* is inscribed over their heads, are throwing about their arms to encourage him in his philanthropic labor, and four good looking men, on the other side of the tree are standing on bibles and ledgers and endeavoring with all their might, to push it over on to him."

If the editor had turned to the 3d page of the Almanac, he would there have seen a description of the frontispiece somewhat different from the one he has so lucklessly attempted to give. For his benefit as well as for the benefit of others, who may not perceive the difference between *holding up* a tree, and trying to "*push it over*," we subjoin it:—

"The tree in the middle is slavery. An abolitionist, with the axe *immediatism*, is laying heavy blows at the root. A gang of mobocrats from the rum shop are making *donations* of eggs, stones, &c. but they *go against slavery.* On the other side a D. D. the champion and representative of a corrupt church, stands first among those who, instead of *holding back* the arm of the abolitionist, try to *hold up* the tottering trunk of oppression. He is assisted by our northern civil and military office-holders, as well as by the whole military force of the nation, while the merchant, standing on his ledger, exerts his utmost strength, and the president of the U. S. volunteers his *veto* power for the same purpose. They had better '*stand from under*' the falling tree, if they would not be crushed beneath it."

*Rum.

The Old to the Young.

We exceedingly regret that our venerable friend, the "*Old Man of the Mountain*," did not arrive at our place of types some two days sooner, that we might have sent him a week earlier to rouse with his stirring appeal the energies of our young men—if indeed any thing be necessary to urge them on to the performance of their most imperative duty. But we trust the old saw, "better late than never," may be verified, and that the counsels of an old man may have their full force, if not in increasing the number of attendants on the convention, in stimulating their order in the defence of human rights.

TO THE PRINTERS OF THE HERALD OF FREEDOM.

An abolitionist, from a party on a visit the other day to the Notch, sent up a thousand fathom of kite on the winds that play among these eternal summits, and that are the very breath of my nostrils—and I caught upon its covering a glimpse of your noble sheet he had pasted there, no doubt for my sake, and it had upon it an appeal to me from a "Young man of" your "county of Merrimack." Nothing flatters an "old man" like the kindly and frank notice of the "young"—and no notice like that which ranks him among the young. I am appealed to in behalf of the Young Men's Anti-Slavery Convention, to be held at Concord, the 22d of August.—Would to heaven I were young enough to attend it. It would go hard with my *permanency* here, but I would descend and join in an enterprise, the glory of which shall soon re-echo among these thunder-haunted peaks.

The liberation of the slave! Harder than the mountain granite were the heart that would not burn and leap to mingle in a warfare like this. Lifeless as the pine that has withered, lightning struck and soil-less, for centuries, here amid these herbless and desolate masses, were the spirit that answers not to the call of humanity, uttered in its extremity—perishing for the breath of liberty in a land like yours. God forbid that even I, insulated and fixed as I am here about the very verge of vegetable being—exiled to this "bad eminence"—should fail of an interest in a question of *human slavery* and *human freedom.* It is a question on which the rocks and the mountains will speak, if men will forbear to;—and with the voice of Jura calling to Mont Blanc, we will tell you that we too have something to do with the slavery of your south.—Let them lynch us for interference—I see their puny, soulless forms come up here in the mid-summer to gratify a shadowy curiosity among these homes of freedom. I descry their lack-lustre faces as they mope about unstirred by these Swiss scenes, and unexilerated by this atmosphere of the Alps. They have no lungs for the free air of the hills—no soul for mountain grandeur and beauty—no heart for the free woods. They see no slave here—none of us slaves I mean to say—but with shame be it spoken, I know the tyrants as well by the cowering subserviency shown them by the mercenary of the northern inn, as by the scornful coldness of their dealing to the white slave the glittering earnings of his sable brother of the plantation. The taverner of La Fayette and Mount Washington doffs his hat humbly and with low worship at the owner of men, and most deferentially accepts his liberal fare.

But your Young Men's Convention—it is a glorious idea—I heard mention of it all the way here from your capital. The trumpet tones of the lads from your college over there by the Connecticut, uttered before Goodell and Birney at your Society anniversary did not miss my ear. I caught them on a breeze from the south. They made William Goodell cry out, "*young men for council* too, as well as for war!" I look down the extent of the Pemigewasset and the bending Merrimack. My glance goes over the Winnipisseogee and south-west upon the Connecticut, and again south-east to clam-shell shore. I see the young men every where stirred with generous enthusiasm and belting themselves to the gathering call—clear the way there in your streets of Concord—the YOUNG MEN OF NEW-HAMPSHIRE ARE COMING. They come at the summons of liberty. A voice from behind the Revolution calls them. It is from the graves of their fathers long dead. It is the voice of freedom before Bunker hill fight—in the days of free discussion—of the Adamses—the Hancocks and the earlier Otises—before the declaration of independence—when the people were sublimating their souls for the crisis of their disenthralment,—when they had not as yet mingled base steel and gunpowder with soul-ennobling principle—before they had fought their principles all away as they did do in their eight years appeal from the weapons of truth to the weapons of violence and murder,—before they had stooped from the high vantage ground of '76 to the base truckling and mercenary *compromises* of '88 when as the "defender!? of the constitution" says, they could give "slavery their *solemn guaranties!!*"

That voice awakes them as from the dead.—Listen to it, noble youth. It is the voice of liberty—the cry of humanity—the call of God.—Listen to it and prepare to leave your homes, insulted and menaced as they are by the Genius of slavery. Already the foul hag shakes her bloody lash at your own free forms. Already she anticipates dominion over your rugged hillsides, and exults at thought of their profanation by her own accursed implements of labor.

Gather at the young mustering in August—make August among you as renowned as in the West Indies. Let it become every where the month of freedom.—My heart is with you, and nothing but disqualifying thousands of years, and the thraldom of the immoveable hills, should keep from your heroic convention the personal presence and attendance of

"THE OLD MAN OF THE MOUNTAIN."

Franconia Notch, July 31, 1837.

For the Herald of Freedom.

Young Men of New-Hampshire To the rescue! To the rescue!!

YOUNG MEN,—Permit one who loves his country with an old man's attachment to the place of his nativity, and whose trembling limbs and decaying body warn him that he must soon leave this world, to urge you as his dying words to rush to the rescue of your country. Permit me, in behalf of those who now sleep beneath the cold clod of the valley, that were my companions in arms in the days of the revolution, that fought by my side on Bunker Hill, and the plains of Bennington, in defence of our country and our country's rights, to urge you to rally in defence of those rights, and save them from impending danger. We faced the enemies' cannon, we endured toil and suffering that we might obtain liberty, not only as a nation, but for every individual in the nation. We laid the foundation and commenced the erection of the temple of freedom, but the God of the oppressed has seen fit to lay the duty of completing the structure, and the bringing on of the top-stone with triumph, upon you. Young men of New-Hampshire, will you prove recreant to your duty—your fathers in *seventy-six* did not. At "the call of freedom" casting the axe behind them and leaving the plough in the half turned furrow, they rushed to the standard of freedom.

Young men, the standard of freedom will be raised in Concord on Tuesday next, and as its broad white banner shall float in the breezes of heaven it will on one side unfurl these words, "our country—our countrymen—and our God;" and on the other "liberty and justice." Imitate the example of your fathers and gather around this standard, resolved that with it you will sink or swim. The infirmities of four-score years having crept over me, I shall not be able to attend your glorious convention; but, young men, you may rest assured that the best wishes and prayers of a true American will attend you in your patriotic and christian efforts.

A SOLDIER OF THE REVOLUTION.

For the Herald of Freedom.

Anti-Petitioners, &c. &c.

MR. EDITOR,—While soliciting my townsmen to perform an obvious duty, and one which they would certainly ask to have done for themselves were they in the condition of our oppressed countrymen, in whose behalf their interference is asked, some of them (generally office seekers) have excused themselves by pronouncing our cause a *political* one. These objectors very willingly identify themselves with those political parties who seek political power "for the sake of the offices; and who go for *men* not *measures*, and who bear the name of a political leader, as the Jackson party, the Van Buren party, &c. &c. One of these parties has elevated to the highest office in the gift of the nation a man who, to obtain "that coveted honor," pledged himself to support to the utmost of his power a system of oppression, which would make any man (save one as reckless to shame, as the president represented the abolitionists to be "reckless of the consequences of their conduct") blush to advocate; and who having by the prostration of those democratic principles, without which no man is worthy of the suffrages of his countrymen, obtained the honor so ardently desired, he immediately pledges himself to support a system of despotism, as far removed from rational liberty as the east is from the west; who tells us in his inaugural address that the rights of the humblest citizens have been sacredly protected, (by the way a shameless falsehood) and them pledges himself to trample those rights under his feet! These objectors are not at all scrupulous about elevating men to office, who break through the constitution, as though it were "a rotten parchment only fit to be trampled in the mire;" who kick out of doors the right of petition, guarantied to us by the constitution, and who refuse to repeal those laws of which one would think that even the devil himself would be ashamed, by which free citizens, without even the suspicion of crime are immured in our public prisons and afterwards sold into slavery to pay their jail fees!!! But when asked to use their influence to establish "justice between man and man," and to oppose the principles of mob law, which our government have sanctioned, by legalizing oppression and recognizing the doctrine that "might makes right" and to aid in sweeping from our statutes those odious laws by which men are reduced to things, and which makes our "boasted land of liberty"

"Where bastard freedom waves
Its fustian flag in mockery over slaves,"

a stench in the nostrils of the civilized world, O then they become horror-struck at the idea of dabbling in politics!!

DEMOCRACY AND ABOLITIONISM.

We are told that the abolitionists and the whigs are identified, and that the Van Buren party have not the least community of feeling with "freedom's friends." If this be true, it has fared with the democratic party as it did anciently with the church of Christ, which by conform-

ity with the world became gradually so corrupted that not a particle of gospel principles was left in it. Democratic principles and anti-slavery principles are identified. Had democratic principles been carried out in practice, I should not now be writing this sheet; for slavery would now have no existence in our country. It is indeed a paradoxical spectacle to see the party array itself with uncompromising hostility against its own principles!

Now, I fearlessly defy any man to show that our principles are in the least degree inconsistent with those of democracy. [Will not those men who wear the name of democrats, but who spurn democratic principles make the attempt.] *Names* are nothing, *principles* every thing. If the democratic party be indeed as corrupt as some of its members report it to be, we would call upon it no longer to hang out false colors. It is high time that the friends of liberty should come out from this mass of corruption and array themselves on the side of "the rights of man." If modern democrats have discarded their former principles let them leave behind their venerated name and assume one suited to their corrupt characters.

The countenance that the abolitionists receive from the whigs may be seen by the abuse heaped upon them by James Watson Webb, Edward Everett, Harrison Gray Otis, Ichabod Bartlett and a host of others.

DRUNKARDS AND PROFANE MEN, &c.

One man excused himself for giving countenance to despotism and stopping his ears to the calls of humanity, because, as he said, drunkards and profane men belonged to the anti-slavery societies. How far this is true let the public judge. But let us see whether he is really so horror-struck at finding himself in wicked company as he pretends to be. In opposing the "rights of man" and the dearest hope of the oppressed, he stands shoulder to shoulder with drunkards, profane swearers, men thieves and robbers; foreign slave-traders who have forfeited their lives by the laws of their country; domestic slave dealers, equally as guilty; kidnappers, who seize upon freemen and sell them into interminable bondage; robbers who rob the poor of their hire and take from the mouth of labor its bread; penurious merchants who would "sell their souls to get a shilling;" office seekers who "kiss the feet of the south for votes," and who would sell their country for office. He feels no qualms of conscience to stand up with these, the vilest of characters in opposing the principles of justice, mercy and humanity; but when asked to do as he would wish to be done by, then he prays "to be excused."

ANCIENT AND MODERN PHARAOHS.

We are often told by those who call "the thieves and robbers" "high minded men of the south," that anti-slavery movements are the cause of the chains of slavery being drawn tighter and tighter. If this be true it places the "intelligent planters and able politicians" on a level with that prince of despots Pharaoh, by treading literally in his steps, who when Moses demanded of him to let the children of Israel go, he oppressed them more than before. If they speak truth they have furnished the evidence that their "high minded men" whom they "are not prepared to hear called names," are entitled to rank with the most odious tyrant of which history, sacred or profane, ancient or modern, gives any account and who, according to their own showing, are doing the very same things for doing which he was drowned in the Red sea. While they stoutly insist on bringing their friends (the southern Pharaohs) to a level with the worst character who ever had a being on earth, I hope they have become "prepared to hear them called" by their right names men-thieves and robbers.

CALVIN WOODWORTH.

For the Herald of Freedom.

Mob at Meredith Bridge.

Mr. Kimball—I send you the promised remainder narrative of the Meredith Bridge mob. Every place, in this *free* land, meets anti-slavery, at its first approaches, with a mob—overt and of genuine city character, wherever "property and standing" hold the preliminary meeting to authorise it, or there is a wholesome amount of rum-drinking and tavern-haunting to organize mobocracy without special warrant. At Meredith they enjoy both. The preliminary meeting is on record in the past newspapers. Additional proceedings, denying the meeting house and court house, revived the somewhat faded influence of the meeting. I noticed in my other letter the words, "teach the multitudes," a misprint, I suppose, of some of my illegible hand—for it looks, in its connection, a little too unceremonious towards our fellow citizens of M.—Nothing disrespectful was intended. Abolitionists are not disrespectful. The highest respect for man—and *all men* is of the essence of their principles and their enterprise. But to see the great principles of the bible—whereon "hang all the law and the prophets"—doctrines "flourished" forth in our declaration of independence stereotyped and hung up in bar-rooms and legislature rooms, over the law—reiterated in state bill of rights from our *sister Texas* to the utmost north,—to see these in New-England, in our *shire* towns, where justice holds her official seat, and hangs out her balance, and where the meeting house rears its spire in the face of heaven,—the rudimental principles of liberty spurned from the congregational pulpit,—scouted from the arena of *trial by jury* by *common please* judges, and then mobbed, by way of consummation, by the population primary, in their last retreat to an out-of-the-way, deserted, dingy district school house,—is all enough to try ordinary mortal patience, and to tax ordinary faith in the continuance even of our forms of liberty.

At a quarter before eight, Wednesday evening, we repaired to our dernier—the district school house—to be honored thenceforth as the only edifice in the village open to the beginning of free discussion—and the building in which was heard the first anti-slavery lecture there.—The sun had shone hot all day on the unpainted, weather-blackened walls and roof of our little senate house, and rendered its pent-up air quite sultry and smothering. An evening breeze, however, soon ventilated and refreshed it thro' the open doors and windows. The auditory was large as could be seated—considerably over half females, "away from their sphere"—escaping from dish-cloth and knitting work, the high province of woman, and there meddling with politics in listening to the plea of enslaved humanity. "Factory girls," who have to work for a living, they may sneeringly be called—none the less worthy or reputable Mr. Editor, for that. They were women—a name demanding deepest veneration—not mere ladies, but women—hearts mighty to feel for human suffering, and as I looked upon their faithful ranks, crowded into that narrow cell, I felt towards them a respect that I can never conjure up for all the "beauty and fashion" that ever glittered in your Park street aisles, or clustered, *for nothing*, about the astrals of your patrician parlors. They had heart enough to turn out to hear the cause of the slave, and sense enough to think it worth an evening's while to attend to the great question of the age. Our male department was of the most intelligent and worthy character. The congregational minister was nobly there—several methodist clergymen, and to the shame of many professing to have a better faith, the universalist minister—farmers, mechanics, lawyers (where were the physicians—that humane and generous profession?)—some lawyers of the first eminence there, mayhap because the meeting was driven to such quarters—to show their estimation of the refusal of the meeting house and court house—some of the last men to sanction persecution or to tolerate it. I was happy in their having opportunity to hear both sides of the anti-slavery question, and to witness a sample of the measures of both parties, and to learn the difference between mobs at a distance and being mobbed themselves in a peaceful, lawful and most praiseworthy meeting. Mr. Young opened the meeting with prayer. The lecturer took his station near the rear wall in the school master's enclosure. He began very aptly and beautifully noticing the circumstances that compelled his auditory to sit cooped up in that incommodious place—spoke of the spacious accommodations from which they had been driven—the house of God shut against the cry of his own poor—the temple of human justice closed against its dearest claims. But to such beginning, he said, anti-slavery must be doomed,—it was like the little leaven—or that element in nature, at first a spark—a slight flame, struggling into life—soon to kindle, spread and prevail in universal blaze and brightness. He declared succinctly and clearly the principles of anti-slavery—its objects and measures—the hideous slavery system it was overthrowing—the objections and answers to them—eloquently touching upon, and vindicating the fame of the "Liberator"—the pioneer of emancipation—the great blessing of immediate emancipation of the slaves and its vital necessity to the country.—He closed about 9 o'clock.

Shortly after he commenced, sundry blockheads intruded themselves in that rude sort that indicated an intention of overt brutality. They appeared to be slightly *groggy*. They took an appropriate place on a very *low* seat, away from the auditory. They were soon reinforced by others of similar feather. By and by the outer front door was closed and locked outside. The gentry on the floor regarding this as a signal got up and tramped out at the back door slamming it to and fastening it outside. By this time it was evident there was on foot an attempt "to prevent a mob." Loud talk, clamor, profanity, and threats and blows struck against the house demonstrated that the work of *prevention* was begun—a heavy outside shutter was loosed and sent too with a violence that sorely tried the poor old window—presently a live crow was dispatched in at the open window next the speaker—sent towards the lamps with the intent perhaps to put them out and disturb the meeting by the bird's noise—but being better bred and better disposed than the carrion birds without, who sent him in on that fool's errand, the worthy crow lit down upon the floor and remained quiet during the lecture, while his constituents without set about making up for his silence by clumsy attempts at crow imitation. One poor ass among them, hoarser and perhaps older than the others, thrust his head and *ears* into the window and brayed out "Glory!" "Some *glory* in their *shame*" replied Mr. Robinson, and continued his lecture. The ass withdrew. The other side, in continuation of the argument (which they could not withhold till their turn) rushed into the small adjoining apartment in rear of the school room, as many as could get in—opened the door and with one accord stamped with all the heels they had in the world, and when these failed them, set up simultaneously a *ululation*, that would have mutified a powow of Pawnee Indians, and put yelling out of custom among them, the tune and expression were so entirely diabolical. A mass of turf next in order was hurled in at the window, against the speaker—a woman rose calmly and shut down the window—after that a quantity of heavy, gravelly mud cast in at the opposite window crossed the room and struck, adhering to the wall close about the lecturer's head, sent with a malicious force sufficient to have inflicted a serious injury. That window was shut down. The next item of argument was a ponderous club *hove* in at the rear door on to the floor, and next and lastly a stone, heavy enough to strike a fatal blow, came in through a pane of glass, and as it passed Mr. Robinson, struck a paper from his hand. The auditory remained firm and attentive during all this confusion and assault, and the lecturer seemed to heed it as lightly as he would moths about his candle. The air became oppressive after the windows were all closed, and to relieve his auditory rather than himself, Mr. Robinson terminated his lecture—and knelt in prayer. It was shocking to hear the blasphemy and obscenity of the poor infatuated wretches without, mingle with his supplications as they ascended to heaven. Let those who instigated the outrage, look to their share of this dreadful impiety. It was the purpose of the poor creatures to lay hold of Mr. Robinson as he left the house, but he passed through their midst and went unhurt to his lodgings. They followed him and attempted to throw him down and to kick him, and one of them seized a gentleman from Massachusetts, and shook him very rudely by mistake. Let these facts remain without comment upon our records for the entertainment and instruction of those, who by and by shall read in some Clarkson, the history of the *abolition of American slavery*.

With prayers for the speedy consummation of that event, I am dear sir,

Yours,

N. P. ROGERS.

P. S. I should add that an anti-slavery society was formed at Meredith and the brethren are resolved to go on with this good work.

Plym. Aug. 14, 1837.

For the Herald of Freedom.

To the Ladies of the Anti-Slavery Society.

My Dear Friends—As a member tendered to our secretary the small sum of five dollars in behalf of life-membership, she remarked, that she *wished all* could follow the example. Friends! "I speak as unto wise people and judge ye what I say." If we earnestly wish to advance the cause of the oppressed, let us obey the command of our Lord. "Sell that ye have and give alms." And in obedience, let us curtail our expenses, lessen our desires after luxuries, and even conveniencies if need be. If money is needed to promote this cause, sum up the cost of the changes of apparel, of the unprofitable and sinful amusements—and see if it would not burst the fetters of many of the wretched mothers and daughters now in slavery, degradation and woe. Why, my heart burns and is pained within me, while I write. What! our fellow mortals, our sisters in bondage and we do nothing but wish! My friends, we would plead in love, and in tears, but we would plead with plainness, for we *fear*, we *tremble* for the cause of Christ and of God. The time allotted for our work is none too long; the talent given is not to be buried; neither is the wealth lent to be squandered in needless expenditures, manifesting that we are as much the votaries of folly and fashion, as those whose eyes are blinded by the god of this world. Shall these votaries be found in our ranks, or to keep pace with such, shall the seeds of covetousness be sown in our hearts, under the garb of economy, to persuade us that we *cannot* give but little? If so, our vision is perverted, and we cannot behold things as they are, but rather thinking affluence, splendor and luxuries as indispensable to our happiness, we grasp at whatsoever may help to indulge in them, and by so doing, God's poor are robbed! But, "these things ought not so to be," and "we would be persuaded better things of you"—and would we do away this evil spirit, nip it in the bud, let us "lay the axe at the root of the tree." Let us deny ourselves of these "changes of apparrel, and wearing of gold," these innocent amusements in the eyes of the world, but sinful in the sight of a wise, a holy God. And where shall we find the individual who cannot in a short time, make herself a life member of the anti-slavery society, and have sufficient left for the demands of necessity and comfort for herself, and the poor, the sick and distressed ones within her sphere? Let all act from this noble, high, heaven-born principle, and the number who could not do something, would be few and far between. Let the rich raise this standard to apostolic height, and behold the effect! Its unfurled banner with this motto "Even the ornament of a meek and quiet spirit" would win a host to its support. Let the rich lead the way in this path of self denial, and many who now follow their example in spending their all for this life, would then follow them in spending their all in doing and getting good. And to such as walk in this self-denying path for the sake of the oppressed and the cause of Christ at large, we would urge these incentives to encourage their hearts. Think of the prophets of old, of the martyrs of apostolic days and of the succeeding reformations down to the present age; look at the persecuted around us who stood long, single handed and unbefriended by man, not counting their lives or property dear, might they but see our country rid of its black and heinous crimes! Think of the sons of New-England just coming on to the stage of action, who are bold to say, "they will work harder and go meaner glad than ever," for the sake of the oppressed. Are not these and many more, incentives to duty, to self denial? Then let us do all we can, praying earnestly for this same spirit of self-denial, and we shall have much to cast into the treasury of the Lord. Let the before mentioned standard be erected, and gleams of light will shine on the benighted pathway of the slave, and slavery, the baneful fruit of covetousness, the seed of which could be sown only by inhabitants of the lower world, will no longer be eaten "as good for food" or looked upon "as pleasant to the eyes"—but be choked in its now almost overwhelming progress, by the fruits derived from the power of divine truth—even the heavenly principle of "doing good unto all as we have opportunity," "and to others as we wish to be done by." Let us cultivate this principle within our own breasts, carry it out in all the acts of life, instill it into the minds of the rising generation, so shall "the little leaven leaven the whole lump," and we "shall have that righteousness which exalteth a nation."

A MEMBER.

For the Herald of Freedom.

The Law of Contract.

Among other subjects on which the advocates of slavery have condescended to shed the light of their labors is the nature of contracts. The following remarkably logical piece of reasoning is extracted from a review of Miss Martineau's travels in this country, by some slavery loving Bostonian.

"We abhor slavery as much as Miss Martineau. We would do as much to elevate the character of the colored race, but we must execute the *contracts* that exist between master and slave. We desire to see slavery abolished, but it must not be at the sacrifice of our national and individual integrity. We would rather be the slave than his owner—yet we must insist on even the slaves performing their contracts although that contract be one of perpetual servitude."

It has always been supposed that a contract required the consent of both parties, and that any agreement obtained by force or fraud is not a contract. It appears that there are two millions of human beings in this country deprived of the natural and acknowledged rights of man. This subversion of natural right, originally obtained by fraud and violence and continued by the same means, is called a contract. If these slaves thus deprived of their inalienable rights remonstrate or resist it is a violation of their contract, and if persons at a distance venture to expose the iniquity of this proceeding it is a still greater violation of the contract.

It is very much to be regretted that this new definition of the law of contract has not been promulgated before, as for the want of it great injustice has undoubtedly been committed. Several unfortunate individuals have lately been sentenced for a term of years to hard labor in a certain institution, for unlawfully appropriating (as was then supposed) their neighbor's property. They made a *contract* (with themselves) to take it, and in consequence of carrying out their determination, were unceremoniously cast into prison. Many cases of a similar nature are constantly occurring, in consequence of our entire misapprehension of the law of contract. Perhaps however this law of contract is not meant to apply to the petty, insignificant frauds usually perpetrated. In order to receive the benefit of the law it is necessary to do business on a large scale. Ships must be built, fitted out with cannon and other warlike stores—together with rum, handcuffs and chains. They must then sail for some country inhabited by a people not quite as civilized as ourselves. If their color should be rather darker than our own the validity of the *contract* would be stronger. Then seize as many of those animals as possible, (i. e. contract with them) peaceably if you can, forcibly if you must, and stow them in your hold. Then transport them to some country and sell them for slaves. It is necessary to remark, however, that this part of the transaction (abducting them from their homes) is by some considered wrong, it perhaps does not come under the law of contract but as in a hundred or two years the transaction would be perfectly legal and the slaves considered as under a contract to remain in everlasting servitude, it is hoped this would form no serious objection. Besides the contracts which the southerners have made with their slaves, they are about making some with us. In consequence of the bad tendency of certain privileges we now possess, they have contracted to abolish them. For instance, the right of free discussion, the trial by jury and the liberty of the press. It is not certain whether they wish to contract with us to be slaves. If they could only once catch us and get us fairly under subjection, by the law of contract, we should be obliged to remain so forever. A certain governor of one of the southern states has promised to give us another exemplification of the law of contract. He intends marching at the head of an army into our country and seizing certain individuals and hanging them without ceremony.

Thus far ironically; but seriously, what can we think of a cause that is *supported* by such arguments as those on which I have commented? It is even true, as asserted in the Liberator, that no man, be his abilities what they may, can write any thing but nonsense in favor of slavery. Our reviewer is not quite as learned as professor Stuart, or as elaborate as president Fisk, but his arguments, detestable as they are, seem quite as sound to me as the garbled and misquoted texts from the bible of the one or the long drawn sophistry of the other. B.

A costly bubble.—The Pennsylvania Reform Convention sat sixty-two days, and did nothing. This meeting cost the state nearly one hundred thousand dollars, about seven of which went to the post office, in specie.

Worthy a Pension.—Samuel Straine, now a resident of Ohio, is an aged father of the Presbyterian church, a native of South Carolina, a revolutionary soldier, and now a pensioner, is the father of 13 sons and 9 daughters, all of whom are now living.

Methodist Anti-Slavery Convention.

The following declaration of sentiments was adopted at a convention of clerical and lay members of Methodist Episcopal Church assembled in Cazenovia, N. Y. on the 3d inst.

Whereas, "all men are created EQUAL, and endowed by their Creator with certain inalienable *rights*, among which are *life*, LIBERTY, and the pursuit of happiness"—and whereas, "God has made of one blood all nations of men, and is the father of the *spirits* of all *flesh*:" Therefore,

1. We believe that *slavery* is a moral evil in itself.

2. That the circumstances of American slavery fully justify Mr. Wesley in saying, that it is "the vilest that ever saw the sun."

3. That the slaves ought to be immediately emancipated, *on the soil*, and placed under laws adapted to their moral condition.

4. That modern abolition, (so called) does not differ, in any one essential feature, from the abolitionism of Wesley, Coke, Asbury, Garretson, Franklin, Jay, Jefferson, and in a word nearly all the fathers of our church and nation.

5. That there is no difference in being, *from principle*, "opposed to slavery," and being an abolitionist.

6. That all the American churches, and especially the Methodist church, ought to lift their voice and influence against the further continuance of slavery among their members and ministers.

7. That our people and ministers have a right to petition the annual and general conferences on the subject of slavery, and to discuss the subject.

8. The annual conferences have a right to receive and refer such petitions to appropriate committees—to act on their reports—or to act on the petitions in open conference, without reference to committees.

9. That any interference of the general conference, or of our bishops, with the above rights, is an unauthorized exercise of ecclesiastical power and ought to be resisted.

10. While we would treat the advice of the general conference with all due respect, in its true character *as advice*, we never can consent that it shall be made an *absolute* rule of action for the ministers, members, or annual conferences of the Methodist Episcopal church.

11. We regard the resolution of our bishops to refuse to suffer the annual conferences to act on the subject of slavery, on account of the advice given by the late general conference on the subject of 'modern abolition,' to be ill-advised, and of the most dangerous tendency.

12. We regret the course which our much loved bishops have taken at the New-England and New-Hampshire conferences with reference to the subject of slavery; viewing the sentiments of the late bishop Emory in his "Defence of our Fathers," in which he declares that a bishop of the M. E. church has no control whatever over the decisions of a general or an annual conference, as being strictly correct, and in which we heartily concur.

Slavery in the French Colonies.—In the French Chamber of Deputies, June 13th, the question of the abolition of slavery in the French colonies was revived, incidentally to the colonial budget, by M. de Tracy, who demanded that some measure of emancipation should be immediately brought forward by the ministry, whose apathy on this subject was highly culpable. The Hon. Deputy declared that in his opinion the continuance of negro slavery was a disgrace to the civilization, the morality, and the honor of France. The minister of the marine took upon himself the task of replying to the proposal of M. de Tracy, by observing that the number of negro slaves, whose emancipation was demanded, was 271,000—the price of whose freedom, if purchased at the same rate as had been paid by England, would involve the nation in an expense of 271,551,000 francs (£11,000,000 nearly,) and unless the Chamber were prepared to lay that additional burden on the people, the question could not usefully be agitated.—The minister added that the result which England had obtained by the emancipation of her slaves had been any thing but satisfactory.—*Daily Adv.*

The "minister" needs a little correction. The operation of the *apprenticeship* system has proved to be unsatisfactory, as the friends of immediate emancipation predicted; the payment of twenty millions by the British nation has proved to be unsatisfactory, except to the slaveholders; but where the emancipation was immediate and complete, there is entire satisfaction.

Whale Ships.—According to the Bristol Gazette, there arrived in the United States during the month of April, 89 whale ships, viz. 58 at New Bedford, 6 at New London, 6 at Sag Harbor, 3 at New-York, 3 at Stonington, 4 at Warren, and 9 at other places, bringing in the immense quantity of 73,130 barrels right whale oil, and 21,525 barrels sperm oil, besides the quantity of bone usually taken on right whale voyages. The whale oil at forty cents is worth about $950-000, and the sperm at 90 cents, about $620,-000: the bone perhaps $200,000, in all, about $1,800,000. This is an average of $30,500 for each ship.

I compare the art of spreading rumors to the art of pin-making. There is usually some truth which I call the wires; as this passes from hand to hand, one gives it a polish, another a point; others make and put on a head, and at last the pin is completed.—*John Newton.*

Pittsfield Academy.

THE FALL TERM of this Institution is expected to commence, in both the Male and Female Departments, on the *First Monday of September*, under the instruction, as before, of Mr. and Miss CURTIS.—Tuition, to be paid on entering, and for the term of twelve weeks, $3.00 for instruction in all branches except those of Painting and the French language, for each of which, one dollar in addition will be charged.

Board will not probably vary much from $1,50 per week. J. CURTIS, *Preceptor.*

POETRY.

From the Liberator.

Shall Texas be admitted to the Union?

What! Texas be admitted! Texas free!
A mart for Ethiop souls! An open drain,
Through which the full south's surplus slaves may be
Ejected, with the hope of guilty gain
To those who trade in blood?—who bend the knee
At mammon's shrine? Shall graceless Texas stain
The sisterhood of states with added crime,
Because of her 'salubrious soil and clime?'

The south may eulogise the Texian soil,
But, northern men, it rests with you to say
Whether your homes, the fruit of all your toil,
For this far land the costly price shall pay—
When? In whose bosom did the serpent coil
That made its benefactor not its prey?
O then beware! nor grant what Texians claim—
Power to oppress in Freedom's sacred name!

Pause then, Columbia's sons, and calmly think,
If ye will add nine slave states to our list,
As large as old Kentucky! Do ye shrink?
It *is* a fearful step—*precipitous!* What mist
Hath veiled your eyes on ruin's awful brink?
O when in death your noble fathers kiss'd
The youthful free Columbia's virgin breast,
They styled it 'An asylum for the oppress'd.'

Nor dream'd they, when they laid their weary bones,
That tyranny would ever triumph there;
That earth would see oppressors in their sons
Whose sires had scorned a menaced yoke to bear—
And think you they, unmoved, would hear the groans
Which ye extort from other men, who wear
Less willingly your more oppressive chains?
No! the hot blood would swell through all their veins.

To see your heel grind poor down-trodden men,
And hear your lash!—And view the blood-red-rust
Upon your slaves' flesh-cankering chains, and then
Frail woman sacrificed to hellish lust,
Mid tears and shrieks of agony and pain—
Ah! might your sires death's mouldering cerements burst,
They would, methinks, weep blood for those same slaves,
Whom ye thus torture o'er their hallowed graves.

* * * * * * * *

Friend of the Friendless! At thine altar bow
A dark, sad company of fetter'd men—
Some by thy blood redeem'd—and Oh! wilt thou
Resign these souls for whom the Lamb was slain?
Add *new* slave marts to those we number now,
And make the Ethiop's heritage a chain?
Shall Texas o'er thine offspring wield the rod,
And buy and sell the living grace of God?

Shall Christ behold, bid off at auction sale,
Redeem'd immortals into bondage driven?
No! rather let us hear great Houston wail
That Texas back to Mexico is given—
Yea! sooner fade the stars—the moon-beams fail—
The sun himself expire in front of Heaven—
Once let our flag o'er Texas be unfurl'd,
And our meet guerdon, thenceforth, is the mockery of the world. E. PORTER DYER.

Original Hymn.

BY J. G. WHITTIER.

Sung at the third anniversary of the West India Emancipation, in the Broadway Tabernacle, New-York, August 1, 1837.

Oh, holy Father! just and true
Are all thy works, and words, and ways,
And unto Thee alone are due
Thanksgiving and eternal praise!
As children of thy gracious care,
We veil the eye—we bend the knee,
With broken words of praise and prayer,
Father and God, we come to thee!

For thou hast heard, O God of right,
The sighing of the Island slave!
And stretched for him the arm of might,
Nor shortened that it could not save.
The laborer sits beneath his vine—
The shackled soul and hand are free;
Thanksgiving! for the work is thine—
Praise! for the blessing is of thee.

And O, we feel thy presence here;
Thy awful arm in judgment bare!
Thine eye hath seen the bondman's tear—
Thine ear hath heard the bondman's prayer.
Praise! for the pride of man is low,
The counsels of the wise are nought;
The fountains of repentance flow—
What hath our God in mercy wrought!

Speed on thy work, Lord God of Hosts!—
And, when the bondman's chain is riven,
And swells from all our guilty coasts,
The anthem of the free to Heaven.—
Oh, not to those whom thou hast led,
As with Thy cloud and fire before,
But, unto THEE, in fear and dread,
Be praise and glory evermore!

New-York, August 1, 1837.

From the Philanthropist.

"AND HATH MADE OF ONE BLOOD ALL NATIONS OF MEN."—Acts xvii, 26.

God form'd the earth, and gemm'd the sky
With all those twinkling orbs. On high,
He hung the beauteous lamps of night
To cheer us with a softer light:
By his command the thunders roll—
And lightnings dart from pole to pole.

He did but speak, and lo! the sun
His annual course began to run;
The feather'd tribes that wing the air—
Each blooming flow'r in the parterre—
All fix'd according to his plan
Before he form'd the creature, man.

To him he gave a living soul—
O'er birds and beasts to hold control.
To all of human kind he gave
A soul—it was His wise decree,
"All of one blood" and nobly free.

Each colored child of Africe's plain
Has freedom's blood in every vein;
From India to the farthest pole—
God breath'd in man a living soul—
"All of one blood"—His wise decree,
Then christian—boldly act as free.

Give to the fetter'd sable race
Their heaven-born boon—then heav'nly grace
Will soon descend and bless the land
Where living souls in bondage stand;
Shame! shame! America, on thee—
Awake, and let th' oppressed go free.

Wipe off this guilt that stains thy brow—
'Tis Justice cries—deliver now—
Each fetter break—each bond remove—
Obey the "still small voice" of Love—
Say to the sorrowing slave—go free,
And God's rich grace wilt rest on thee.

Slavery.

WRITTEN FOR THE CELEBRATION OF THE FOURTH OF JULY.

Slavery is a dark shade on the map of the U. States.
LA FAYETTE.

We have a goodly clime,
Broad vales and streams we boast,
Our mountain frontiers frown sublime,
Old ocean guards our coast;
Suns bless our harvest fair,
With fervid smile serene,
But a dark shade is glittering there!
What can its blackness mean?

We have a birthright proud,
For our young sons to claim,
An eagle soaring o'er the cloud,
In freedom and in fame;
We have a scutcheon bright,
By our dead fathers bought—
A fearful spot distained its white!—
Who hath such evil wrought?

Our banner o'er the sea
Looks forth with starry eye,
Emblazoned, glorious, bold and free,
A letter on the sky,
What hand, what shameful stain,
Hath marred its heavenly blue?
The yoke! the fetter! and the chain!
Say, are these emblems true?

This day doth music rare
Swell through our nation's bound,
But Afric's wailing mingles there,
And Heaven doth hear the sound!
O God of power! we turn
In penitence to thee,
Bid our loved land the lesson learn—
To bid the slave be free.

MRS. SIGOURNEY.

MISCELLANY.

From the N. E. Spectator.

The Province of Woman.

Newburyport, 7th Mo. 17, 1837.

MY DEAR SISTER,—In my last I traced the creation and the fall of man and woman from that state of purity and happiness which their beneficent Creator designed them to enjoy. As they were one in transgression, their chastisement was the same.—"So God drove out *the man*, and he placed at the East of the garden of Eden a cherubim and a flaming sword which turned every way to keep the way of the tree of life." We now behold them expelled from Paradise, fallen from their original loveliness, but still bearing on their foreheads the image and superscription of Jehovah. Still invested with high moral responsibilities, intellectual powers, and immortal souls, they had incurred the penalty of sin, they were shorn of their innocence, but they stood on the same platform side by side, acknowledging *no superior* but their God.—Notwithstanding what has been urged, woman I am aware stands charged to the present day with having brought sin into the world. I shall not repel the charge by any counter assertions, although, as was before hinted, Adam's ready acquiescence with his wife's proposal, does not savor much of that superiority in strength of mind, which is arrogated by man. Even admitting that Eve was the greatest sinner, it seems to me man might be satisfied with the dominion he has claimed and exercised for nearly six thousand years, and that more true nobility would be manifested by endeavoring to raise the fallen and invigorate the weak, than by keeping woman in subjection. But I ask no favors for my sex. I surrender not our claim to equality. All I ask of our brethren is, that they will take their feet from off our necks, and permit us to stand upright on that ground which God designed us to occupy. If he has not given us the rights which have, as I conceive, been wrested from us, we shall soon give evidence of our inferiority, and shrink back into that obscurity which the high souled magnanimity of man has assigned us as our appropriate sphere.

WOMAN SUBJECT ONLY TO GOD.

As I am unable to learn from sacred writ when woman was deprived by God of her equality with man, I shall touch upon a few points in the Scriptures which demonstrate that no supremacy was granted to man. When God had destroyed the world except Noah and his family by the deluge, he renewed the grant formerly made to man, and again gave him dominion over every beast of the earth, every fowl of the air, over all that moveth upon the earth, and over all the fishes of the sea, into his hands they were delivered, but was woman, bearing the image of her God, placed under the dominion of her fellow man? Never! Jehovah could never surrender his authority to govern his own immortal creatures into the hands of a being whom he knew, and whom his whole history proved to be unworthy of a trust so sacred and important. God could not do it, because it is a direct contravention of his law, "Thou shalt worship the Lord thy God and *him only* shalt thou serve." If Jehovah had appointed man as the guardian or teacher of woman, he would certainly have given some intimation of this surrender of his own prerogative. But so far from it we find the commands of God invariably the same to man and woman, and not the slightest intimation is given in a single passage of the Bible, that God designed to point woman to man as her instructor. The tenor of his language always is "Look unto ME, and be ye saved, all the ends of the earth, for I am God and there is none else."

MAN'S LUST FOR DOMINION.

The lust of dominion was probably the first effect of the fall; and as there was no other intelligent being over whom to exercise it, woman was the first victim of this unhallowed passion. We afterwards see it exhibited by Cain in the murder of his brother, by Nimrod in his becoming a mighty hunter of men and setting up a kingdom over which to reign. Here we see the origin of that Upas of slavery which sprang up immediately after the fall, and has spread its pestilential branches over the face of the known world. All history attests that man has subjected woman to his will, used her as a means to promote his selfish gratification, to minister to his sensual pleasures, to be instrumental in promoting his comfort; but never has he desired to elevate her to that rank she was created to fill. He has done all he could to debase and enslave her mind; and now he looks triumphantly on the ruin he has wrought, and says, the being he has thus deeply injured is his inferior.

Woman has been placed by John Quincy Adams, side by side with the slave. Whilst he was contending for the right side of petition, I thank him for ranking us with the oppressed, for I shall not find it difficult to show that in all ages and countries, not even excepting enlightened, republican America, woman has more or less been made a *means* to promote the welfare of man without due regard to her own happiness and the glory of God as the end of her creation.

During the *patriarchal* ages, we find men and women engaged in the same employments. Abraham and Sarah both assisted in preparing the food which was to be set before the three men who visited them in the plains of Mamre; but although their occupations were similar, we learn from Peter that "Sarah obeyed Abraham, calling him Lord;" so that we may presume he exercised dominion over her. We shall pass on now to Rebecca. In her history we find another striking illustration of the low estimation in which woman was held. Eleazar is sent to seek a wife for Isaac. He finds Rebecca going down to the well to fill her pitcher. He accosts her; and she replies with all humility, "Drink, my lord." How does he endeavor to gain her favor and confidence? Does he approach her as a dignified creature whom he was about to invite to fill an important station in his master's family, as the wife of his only son? No. He offered incense to her vanity; and "he took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold," and gave them to Rebecca.

We next find women sold by their fathers to those who wished to marry them. Thus Jacob bought his wives; and this affords another evidence of the little regard which was paid to those sacred rights which belong to woman as well as to man; woman is sold for sordid gold. As a different state of society succeeded to the patriarchal, we find that Jewish women instead of being sold, sometimes carried a dower with them to their husbands.

Judging, however, from the laws now existing in this christian republic, we may presume that herself and her fortune are both merged in her husband.—But it is time to subscribe myself

Thine in the bonds of woman,
SARAH M. GRIMKE.

From the Liberator.

A Heavenly Minded Minister.

We had the pleasure of spending the last Sabbath at Sharon, and of pleading before a respectable number of the ladies and gentlemen of that quiet town the cause of the oppressed slave. The Rev. Mr. Wait, the Baptist minister, gave us a cordial welcome. He is a very estimable man, and has a heart to sympathize with the suffering and the dumb. We are sorry we cannot speak in as favorable terms of the minister who has been preaching to the congregational church as a candidate for settlement. When we delivered our first lecture in Sharon, a short time since, he avowed the opinion that slavery was not in itself a sin, but that it was recognized in the bible as an existing institution, and not condemned. He is an Andover student, and imbibes fully the opinions of professor Stuart. Our first lecture was delivered in the congregationalist meeting-house, and the second, on Saturday last, in that of the Baptists. It having been determined to have a lecture at half past 5 o'clock P. M. on the Sabbath, the question arose, in which house shall it be delivered? Out of respect to Mr. Eastman, the congregationalist minister, we called on Sabbath morning to consult him on the subject. When we mentioned the subject, he said he had no opinion to give, but he had intended to appoint a meeting himself at the congregationalist meeting-house at the same hour fixed upon for our lecture; but he would consult the deacons, and perhaps they would think it best that his meeting should be omitted. He then went on to say, that he felt it to be his duty, as a minister of the gospel, to keep the minds of his people on subjects appropriate to the Sabbath, and he did not think that slavery was such a subject. When we asked him the why and wherefore, he said he should say nothing further about it, as he was going to preach that day on the subject of HEAVEN, and wanted to keep his mind in a calm and placid frame! He had staid away from our lecture on Saturday for the same reason—for fear it would divert his mind from the theme on which he intended to preach! Here was a *heavenly* minded minister for you! Professing to believe it is no sin *in itself* to hold the image of God as a chattel, and sell the members of Christ's body in the shambles, and at the same time so *conscientious* in his observance of the Sabbath, that he could not speak on that day in behalf of two millions of people, who are described by ecclesiastical bodies at the south as '*a nation of heathen in our very midst*.' It is not unlikely that the priest and Levite were deterred by motives equally good from binding up the wounds of the man who fell among thieves! It is by no means improbable that they too were meditating on the subject of *Heaven*, and that they 'passed by on the other side' for fear of disturbing their contemplations and ruffling the placidity of their minds! We have rallied all our 'deference for the pastoral office,' but we cannot bring our mind to any other conclusion than that such a minister will prove a curse to any people over whom he is placed. We would as soon recognize as a minister of Jesus Christ a disciple of Mahomet, or a worshipper of Juggernaut, as a man who maintains that slavery is not in itself a sin. J.

Mr. Webster and Texas.

In the following extract from Mr. Webster's speech in New York, we have an unreserved exhibition of his views, not only in respect to the annexation of Texas to the Union, but in reference to a class of persons in the free states, who have not always been treated with equal courtesy:

"But when we come to speak of admitting new states, the subject assumes an entirely different aspect. Our rights and our duties are then both different.

The free states, and all the states, are then at liberty to accept or to reject. When it is proposed to bring new members into this political partnership, the old members have a right to say on what terms such new partners are to come in, and what they are to bring along with them. In my opinion, the people of the United States will not consent to bring a new, vastly extensive, and slaveholding country, large enough for a half a dozen States, into the Union. In my opinion, they ought not to consent to it. Indeed I am at a loss to conceive what possible benefit any part of this countty can expect to derive from such annexation. All benefit, to any part, is at least doubtful and uncertain; the objections obvious, plain and strong. On the general question of slavery, a great portion of the community is already strongly excited. The subject has not only attracted attention as a question of politics, but it has struck a far deeper toned cord. It has arrested the religious feeling of the country. It has taken strong hold on the consciences of men. He is a rash man, indeed, and little conversant with human nature, and especially has he a very erroneous estimate of the character of the people of this country, who supposes that a feeling of this kind is to be trifled with or despised. It will assuredly cause itself to be respected. It may be reasoned with, it may be made willing, I believe it is entirely willing, to fulfil all existing engagements, and all existing duties, to uphold and defend the Constitution, as it is established, with whatever regrets about some provisions which it does actually contain. But to coerce it into silence—to endeavor to restrain its free expression, to seek to compress and confine it, warm as it is, and more heated as such endeavors would inevitably render it—should all this be attempted, I know nothing, even in the Constitution or in the Union itself, which would not be endangered by the explosion which might follow.

I see, therefore, no political necessity for the annexation of Texas to the Union—no advantages to be derived from it; and objections to it of a strong, and in my judgment, decisive character.

I believe it to be for the interest and happiness of the whole Union to remain as it is, without diminution and without addition.

From the Philadelphia Gazette.

Affecting Slave Case.

A trial which has been pending through several hearings of the matter, was decided this morning—and the final decision, rendered in conformity to law, and the pronunciation of which was inevitable on the part of the judge, has created great excitement—nearly one thousand persons, as we learn, having been congregated around the court room where the *ultimatum* was to be known.

The case as it has come to our knowledge, is as follows: A colored woman, *nearly white, and who has been married and a resident of this city for many years*—the mother of a family—has been claimed by a Southern planter as a slave. The woman is now in a delicate condition, and the hot air of a court is of course most hurtful to her health. She has been in attendance, however, by necessity; and it was this morning decided by Judge Randall, that the claimant of this person is entitled to her as his property.

Of the merits of his ownership, or the evidence that he may have adduced to prove it, we know nothing. The case has been fully heard, and the final action upon it must consequently have been legal, howsoever the humane heart may question its equity. The wife and expectant mother was borne away from the court in a vehicle, to what destination we have not heard, but think it probable to Moyamensing, her removal from thence being in all likelihood at the option of her master.

A good deal of tumult exists among the colored and other classes of the people, on this subject;—but we earnestly trust that all illegal conduct will be promptly suppressed.

A Mississippi paper, in stating the population of Grand Gulf, Miss., said that there were in it 350 black legs. The N. Y. Star thought naturally enough that they were speaking of gamblers. They, however, correct the Star, and say that the '350 black legs' are the *locomotive appendages* of 175 as industrious and able bodied Africans, as ever breathed the breath of life, and add, that the gamblers are all *expunged* from Grand Gulf.

This is emphatically the "harvest year," says a southern paper, and the crops in many places are yielding double. A Virginia paper says, "the farmers are now busy with their scythes. It is the beginning of the wheat harvest, and the work goes merrily on. The neighboring counties of North Carolina, have fine wheat grounds and industrious husbandmen. They calculate on fifty per cent above an average crop."

The 4th century of the invention of printing, was to be celebrated at Edinburgh, Scotland, on the 24th of June, with honors suited to the occasion.

Texas.—By the last arrivals we learn that several cargoes of emigrants had returned from Texas to New Orleans, disgusted with the mighty Texan Congress, who are represented as very slow in fulfiling their engagements to the settlers in regard to land.—Their patriotism is subservient to their pockets.

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May 10, 1837.

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For sale by EDWARD BRACKETT.
Concord, April 1, 1837.

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☞ The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office.

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